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# VIEWPOINT

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Vol. 3, No. 1

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## SUMMER IN THE FIELD - I

We begin Volume 3 of VIEWPOINT with a series of two issues devoted to Summer Field Work. In this issue you will find articles which we asked people to write, as well as those which came spontaneously. It's your turn next! We urge your reaction to what appears here. Perhaps you want to add something, take issue with something, or strike off in a wholly new direction. Go ahead! VIEWPOINT is for students (and faculty) in their wildest literary moments.

The summer is over and the time for reflection has begun: reflection on summer mistakes and frustrations as well as achievements and encouragements. The summer lasts the whole year, inasmuch as the year of classes itself provides a "viewpoint" on summer field work, while the summer work somehow makes class work a different experience. How do the two fit together in the education of a minister? That is one question posed by these articles and the ones to follow. We hope you read and react to them with interest, with (we hope) your own VIEWPOINT.

### The Editors

Randy Nichols	Ann DuBois
John Galloway	Stu Ellis
Tony Hite	Marlynn May

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## "SOPHOMORIC" CONFESSIONS

by Mark B. Rohloff

I spent the summer in Solana Beach, California, working as an assistant in a suburban Presbyterian church. Solana Beach is one of five sister communities nestled along the Pacific Coast between Los Angeles and San Diego. My chief responsibilities were assistance in the Sunday Morning Worship Service, work during the week and on Sunday with senior and junior high groups, and preaching on Sunday evenings. I was provided a limited but invaluable exposure to other facets of the ministry in the form of calls to visitors and to the sick, and occasional adult teaching.

My first impression this summer, and the impression which even now remains the most vivid, was the positive view of the church and its potential in the surrounding community that we shared together. They were enormously practical and creative people, many of whom exhibited a stubborn refusal to run out of possibilities for and new inroads to the community. I must admit that my own exhilaration marked for me somewhat of a return trip, a Paradise Regained: for a year in seminary without a trace of field work is not always the best bowl in which to mix one's view of the church.

These people were by and large of the upper-middle class economically and were conservative in political and theological matters. Most of those I came to know had negative feelings concerning the effect and importance of theology, and the proposed "Confession of 1967" was widely and deeply resented. I was surprised by the fact that no one with whom I discussed this document had anything positive or negative to say concerning the theme of reconciliation, which was certainly a basic and pivotal note throughout the entire work.

My premature reaction was to condescendingly conclude that theology was not for them, that they were the victims of a persistent and unconquerable fear of a new language and foreign ideas. While that may have been partially true, they were indeed the victims of something far more grave: the half-digested theology of a seminary student, a not uncommon virus diagnosed by Dr. Thielicke as "theological puberty." In short, I had to some degree misconceived my task and my theological responsibility to them by thinking it my duty to spray at them all the theological bullets in my tiny arsenal.

The unavoidable result of this was the posing of a threat. But as the summer wore on, I became aware of the fact that this threat was reciprocal. I threatened them by my seemingly thorough exposure to and understanding of a new set of ideas. On the other hand, their silent demand for demonstration over formulation led me to feel as awkward and uncomfortable in my thinking as they seemed domesticated in theirs.

To be sure, it is not the goal of theology to "domesticate," and a theology without goads and needles is worthless. Good theology, while not causing us to flounder, should always keep us on edge and somewhat ajar. But the question we must never tire of asking is whether people slide around in their pews because of the incisiveness of our subject or because of the way it is presented to them. Princeton Seminary was once described as a "think-tank." That's a fairly accurate description and one, I feel, which will serve to make a point: We cannot transplant this institution to any church situation. Most people simply cannot dwell in a "think-tank." This is not their fault, and Princeton Seminary is not really to blame. The task of assimilation rightly belongs to us as students. The house of theological education must become the home of our daily existence, or else we must cease hoping that the church will ever be willing to "venture" forth with us into uncharted areas.

Again, I am not proposing that we reduce our education to nice, palatable bundles of homey truths. On the contrary, we need to delve as deeply into scripture and the materials available to us as possible. Postable Calvin, Luther and Barth will not do.



The final litmus test of any theology is the church. And if we see our message stopping short before the indifferent faces of young people or the hostile glances of "rigid" adults, let us have the grace and yes, the humility to question our involvement with and our concern for our own theology before we discredit the intelligence and courage of those we serve. By rigorous thought, prayer, and sheer daring we must trust and love our theology to the point where it begins to shape and mold our very lives. If it is a garment to be put on and taken off whenever convenient, it is not ours, and our message will never be understood let alone accepted. If the heart of our message cannot be conveyed to a high-schooler, the chances are good that this indicated a damming up within us rather than a failure on his part. I'm more and more inclined to believe that the tragic conflict within the church is not theology vs. "real Christian experience," but the understandable and even laudable disdain that laymen have for peripheral and unintegrated bits of knowledge. It would certainly be ironic if you and I were to fail in our ministry, not because we were too theological, but because, in a manner of speaking, we were not theological enough.

And rounding out what has turned into a sermon, may I make one more suggestion to those who have not had a field work experience. Try to make no far-reaching decisions concerning your future in the ministry until you have engaged in some work connected with the church. The positive aspects will almost always outnumber the negative ones, and you may be joyously surprised, as I was, to find that your central difficulties will not center in the inadequacy of your message so much as your failure (which is correctible!) to masticate it thoroughly.

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# THE GAME JUST ISN'T PLAYED HERE ANYMORE

by J. Randall Nichols

Out of the crucible of summer field work comes the following ingots of insight regarding theological education. Basically the point is that while the summer taught me a good many things about the church, myself, and Princeton Seminary, its most devastating lesson was on what I went through last year as a first-year theological student. Bear in mind that my first thought here is not to criticize, but to find a suitable description for some diverse phenomena much in evidence last year.

Studying theology (broadly, though not virginally, conceived) has too often been an odious, unmotivated, and singularly unproductive occupation. Even for one who enjoys scholarship and academia I will have to confess to a great deal of boredom and frustration. Several times it almost has seemed wisest to chuck the whole business and surrender to the practical-versus-academic salvation squad of the Seminary. I have complained about the teaching, about the low calibre of academic production, about stupid students and desiccated teachers; about low standards and low initiative, high feeling and low articulation. Viewing theological learning as a game I have booed the lousy players, the unjust rules, the bestial crowd, and (God help us) the sodden field.

The summer has changed my feeling a great deal. (Let the criticisms stand, however, for at the moment I recant nothing except an unfortunately misconstrued order of priorities.) It dawns on me now that we are face to face with a situation for which college was no help, but in fact a great hinderance. The background is this, that an undergraduate, partly due to his college situation, and partly due to his age, possesses a laudable toleration for academic irrelevance, a remarkable forbearance with the unrelatedness of college subjects to the world beyond the ivy. We were all, before graduation, a trifle schizoid and we loved it. Who can say why I so thoroughly enjoyed two involved geology courses, whose only real effect was nearly to get me killed on a particularly absorbing section of the New York Thruway? Can it be that I actually enjoyed



reading Napoleon's letters or declining Greek nouns?

I suspect that what made these irrelevant things so enjoyable was the fortunate postponement of immediacy: a buffer zone of seminary or its equivalent lay between geological formations and the rock of our salvation, betwixt Napoleon and Paul, and before the word-event. Then we could afford to put up with and enjoy much that was not of immediate value. (I do not mean, for heaven's sake, "practical application.") We were not called upon to select the useful from the non-functional in either subjects or methods of study. Though we did not know it then, and perhaps could not have articulated the situation had we been aware of it, ours was a cozy, placental existence without the necessity even of academic breathing.

Now seminary does not seem at first a great deal different. We study in about the same ways, queue up the same for books and interviews, take the same kind of examinations, write the same kind of papers, and receive the same kind of degree (ahem). The food, the teachers, the students, even the ivy, all are the same as ever. We are just as insulated, so it appears, as we were in college from the outside professional world. But if this is the case, why this intellectual twitchiness, this academic failure of nerve that so painfully beset last year's scholarly work at Princeton?

My own mental lethargy is not the only phenomenon that needs explaining. There is hostility among some people who seem afraid to entertain new thoughts. I have seen it seek out and threaten professors whose missions are new thoughts and formulations, but whose best efforts are so ungraciously received that they would better be left unspoken in hope of a more opportune time. There is also anti-intellectualism which seems not so much urgent to get on with ministry as simply resentful of the mind's existence. And need we more than mention the jolly green giant of criticism that stalked the land last year? Is it possible that all such diverse phenomena have a single explanation? It seems so to me now.

The answer which came this summer is simply that we have lost our undergraduate immunity against unrelatedness, and our toleration of irrelevance is at an all-time low. Now we are called on to sort out the important from the trivial, the useful from the non-functional in courses, books, lectures, even in our private thoughts! I do not know whether more age or nearer proximity to our professional lives or some vague vocational excitement have been the cause of the change. Field work has in any event made it clearly apparent that no hiatus can be tolerated between what might be studied and what is truly important for our theological education.

Unfortunately we did not simply exchange our toleration of irrelevance for a new power of discerning the important. In fact we did not strike any bargain or do anything at all to get ourselves into this predicament, except perhaps willingly to graduate. And we are just as helpless to determine what we should study, read, or think now as we would have been had we had to make such decisions several years ago. The seminary student, it seems to me, is caught thus: he has to decide what is important for him here, but he cannot do it alone. What is more, he may not realize at all what is wrong with him, or that it is something wrong with him. He must have the advice of others who themselves have been infected with his disease and who have recovered.

If our faculty is sufficiently intimate with the parish, or if they are sufficiently enthused not so much about revamping it as first solidifying what we already have, then perhaps we can look to them for real, personal guidance in addition to competent instruction. Although we would not want our faculty to abandon the specialization and studiousness that makes them masters of their trades, I wonder whether this perfectly praiseworthy professionalism is the same thing as great theological teaching, where the church-not a subject--is the substance of final examination. Indeed, despite my seeming pessimism I retain some hope that a renaissance of truly great teaching will enable us to decide what is important for us to learn as future parish ministers. Great teaching, or



great teaching, either or both depending on the point you want to make, is I suspect more than mastery of any subject. It is an integration of the subject into the life of the church, and as such carries with it a judgment of the import of that subject for the church. If we cannot see the implications of a subject for our ministry, then we must make a judgment of negative value on the subject. For if my theory holds we will not be comfortable without this clear implication no matter how engrossing the subject per se, or how entertaining the instructor.<sup>1</sup> Unlike college, though the externals are similar, seminary subjects are not all equally important for us, and what is more important they do not commend their importance, relevance, or immediateness purely by dint of being listed in the catalogue or in a curriculum. And so the student must judge them on their merits.

Are there helps for us in arriving at these judgments in the absence, if that is the case, of great teaching? The syllabus is one such, although some will rightly note that it is little more than a book list which the the very source, not the solution, of our problem of definition and immediacy of scholarship. If the syllabus is not self-integrating with our professional needs, it will be little help until someone brings it to life. The curriculum is another alternative, but how very little consolation it is; and when the campus jokes are made about it I sometimes feel as though our great academic mother were being rather badly handled, and the jokes become cruel. For if the guidance in deciding what is important, even vital, to our professional education rests so precariously with a catalogue entry and an IBM card, isn't it rather like throwing the last man overboard to belittle it?

The summer made this problem real; regrettably it provided no simple answers. Whatever the solution comes to be, the prior fact for me is the diagnosis of what is wrong. It is not first that the people in the student game are such lousy players, or that the rules are crooked or the field badly maintained. It is just that the game--the backstairs flirtation with unrelatedness, the toleration of irrelevance--the game just isn't played here anymore.

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## NOTES FROM THE SECULAR WORLD

by Ralph Thompson

I was a ditchdigger this summer. This was my major responsibility in the Ministers in Industry Program at McCormick. Forty hours a week, plus overtime. At night, the 28 of us in the program studied. Monday night Dr. Marshall Scott, director of the Presbyterian Institute of Industrial Relations, lectured. Tuesday guest speakers came from many fields of government, labor, and management as well as the church. Thursday evening was left for discussion.

The course is packed with facts and observations. One vital aspect is learning to listen to the world. We were incognito, so we heard quite a bit. Ditchdiggers don't understand the language of the church. And I see no reason why they must learn our lingo. Even simple words such as love and sin mean very different things to men in the hole, not to mention reconciliation, humanization, etc. We church people must learn to communicate the Word of God in words and actions that ditchdiggers already understand.

A wonderful experience is to discover situations in the work world where Christian concern is expressed, without "Christian language" or conscious Christian evangelism. For instance: several men were discussing times when they were urged to work overtime even though they had made plans with their families. They did not particularly need the extra money at the time. They did not want to work. However, one man pointed out that perhaps one man out of a crew of five might want to work. He felt that they should think



of the other man's needs and somehow make it possible for him to work even when the majority of the crew did not. This one man never said this was the Christian or loving thing to do. He never "preached" about caring for your neighbor. He spoke straightforwardly to the situation, talking as all the men always talk on the job.

Therefore a basic fact in listening and then entering into dialogue is that Christianity is specific. Christianity is not a general principle, guide, or rule. Christianity is expressed between particular individuals in particular situations.

Another significant aspect of the Ministers in Industry Program is a greater appreciation and understanding of both the traditional church structure and new forms of Christian organization. It is important to recognize that the corpus Christianum is collapsing. Thus we must welcome effective changes in the church. On the other hand, the corpus is in the process of collapsing and therefore traditional language and practice are sometimes meaningful. In this time of transition, it is important to have a pluralism of Christian witness in proclamation, service, and fellowship.

A corollary to this recognition is the understanding of the close relationship between individual and corporate responsibility. Certainly Christianity claims individual lives. Community is built with individuals. On the other hand, individual effort is often hopeless in an industrialized, urbanized world. Group action is often mandatory. The church must exercise institutional witness and support organized effort outside the church, as well as depend upon the ministry of the laity.

The problem with ministry today is that there is no set pattern. Sometimes Sunday School detracts from real Christian education; Dr. John Fry at First Presbyterian in Chicago hopes that the Sunday School dies so that he can concentrate on the Weekday Supplementary Education Program for children having academic problems in public school. Sometimes the words "Jesus Christ" are better left unsaid; Rev. Hugh White of the Detroit Industrial Mission wants the working men to hear these words with as much guts as they usually hear them, but he wants them to know the depth of the name of our Lord, so he hardly ever speaks of Jesus Christ. The difficulty of ministry then is also the challenge. It is thrilling to find God at work in the world.

Obviously this summer in Chicago was very full and meaningful. It was profitable financially, academically, and socially. It certainly provided the framework for much thought and discussion.

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#### IN THE STRETCH

by Anthony L. Hite

This past summer I served a small, predominantly Negro congregation in Los Angeles' south-central district. Summer highlights included a four day riot which left the city and their surroundings in shambles. It simply unnerves one to be required to pass a military check point in order to deliver the Sunday morning message. The really chilling feature of the summer was not the riot, however. My own confrontation with a facet of human life which, prior to this summer, was nothing more than the intellectual distillate of a few articles and conversations neatly arranged and safely packed away in my mind was far more threatening and unnerving than all the fires and gun shots of that awful week in August. The city as a new reality in human experience has been the subject of volumes of printed matter and innumerable orations heavily laden with terrifying and highly technical adjectives. My own experience leads me to offer a word of caution. There is no real means by which one can prepare himself for concourse in this new mode



of living -- neither the clinical precision and comprehensiveness of the sociologist nor the impassioned criticism of the urban churchman will do. Once one finds himself in the situation, the circumstances and events described and accounted for in these helpful books are recognizable. Of this there is no doubt, and, to some degree, these analyses are valuable in aiding one's understanding of urban problems and in equipping him to create solutions for them. But the crucial factors in the situation, with which no book or lecture could adequately deal, were the subtle, deeply rooted emotional patterns which I brought to the city. To put it shortly, the city broke in upon me with all of its might and power to frighten. It was as if the human (or, shall I say, inhuman?) misery, frustration, despair and violence which were carefully dissected and packaged in clean paper had been unwrapped and dumped in a heap at my feet. The smells and sounds and very open feelings had come off the shelf and the lectern to meet me on the street. I suddenly wanted to be elsewhere--a desire which became a constant companion for the remainder of the summer.

Well, so much for the baptism which, after all, is only the beginning. There is no need to fill in the rest of the summer -- the daily vacation church schools, the hundreds of dirty, beautiful little faces, the Neighborhood Mother's Club, preaching, and calling. Let me, instead, try to outline the results of the summer's work in terms of my new thoughts and feelings. I spoke a moment ago of the city as having broken in upon me. In doing so it presented me with a series of new alternatives. I had always envisioned Christian commitment in terms of what now seems to me an incredibly narrow range of "Christian endeavors." The range of responsible Christian endeavor has, for me, become a good deal wider due to a growing realization that one cannot consider individuals apart from the effects which their society -- with all its variegated institutions -- has upon them. To act in behalf of the health of individuals is, perforce, to act upon and in the social structure of which they are part. I did not say one should simply consider the relations of society to the individual if one desires to aid him in some way. If an individual is being adversely affected by his social situation, he must come to terms with the effect(s) in question and the situation must be changed by concerted action. This is in my opinion a logically and theologically valid implication of Jesus' parable of the Good Samaritan. The question remains for me as to which alternative course of action has priority.

A second thought with regard to theology struck me as a result of the summer and took shape in the conference on "The Church's Mission in a Changing World" held in New York City in early September. Much debate has gone on concerning priorities in the relation between the church's mandate to proclaim the Word of God and her responsibility to act out the "Christian ethic" in society. This strikes me as a rather forced and unnatural distinction. Ludwig Wittgenstein, in his Philosophical Investigations, provides an interesting insight on communication. The author shows how we learn the meaning of words by means of what he calls "ostensive definition." So, for example, in learning the meaning of "chair," the word "chair" is uttered at the same time the object in question is pointed out until the sound and the object in question are connected in the mind of the pupil. To move this image into our present discussion one must agree that the words of the gospel are reasonably familiar to most of American society. If this is so, what I am suggesting is that clear and commanding definitions will come not through theological refinement alone but primarily through a process somewhat like that of ostensive definition. When the church champions new life and reconciliation by all means available to her, "preaching the gospel" becomes "interpreting, pointing out, God's action in the world through his obedient church and other resources in society over which he is Lord, and calling all who would believe to join in the action."

To sum it up, the summer in the city has introduced me to the task of validating, where possible, these theological reflections and to the task of commitment in word and deed to a broader range of Christian endeavor.



## WHAT PRICE CHRISTIAN EDUCATION?

by Barbara Nelson

Ever since I decided to go into the field of Christian Education and began to give that as an answer to queries about my intended vocation, I have noticed a widespread ignorance on the part of those persons inquiring of anything about that particular field as a vocation. At first, I used to patiently explain just what Christian Education involved and what kind of work a Director of Christian Education did; in fact, I still have to do that. But now, after my past summer's experience working in a church as a DCE, I no longer pass off this general unawareness lightly. For I have suddenly begun to realize, both as a result of this summer, and after a year's association with many seminary students, that the problem goes much deeper than that. Not only are many of these people unenlightened about Christian Education, but once enlightened, they fail to take this task of the church seriously.

This latter fact is especially true of seminary students; they generally know what Christian Education is, but rarely take it seriously as an important part of their seminary training. How many graduating seniors going into assistantships in churches, where one of their main responsibilities will be Christian Education, have ever taken more than one C. E. course, if that, during their seminary career? And how many young ministers use and even sluff off that phase of their career as merely stepping stones to the work they really want to get to in the ministry? The answers to these questions would, I would think, lend a pretty good indication of how many seminarians are failing to take seriously the job of Christian Education.

True, there is more preparation to make in seminary than there probably is time for making it, but that still is no excuse for neglecting preparation in Christian Education unless what I have said is true, that many feel we can afford to relegate Christian Education to a minor position in the work of the church, that there is no need to take it seriously.

By no means, however, are seminary students the only ones guilty of such neglect. Indeed, it was my experience in a church this summer that brought this issue to a head in my thinking. This church is a growing, suburban, one-minister church of about 800 members, that for the past two summers has hired student workers in Christian Education. I probably should say first that the summer was excellent field work experience for me. I learned a great deal about DCE work, and, so I was told, also lent a great deal toward the work of their church. However, it has been my experience before in summer church work, and it was very much the case here, that three months is just not enough time to be effective as a Christian Educator in any church. By the time one has got the necessary groundwork laid and is well enough acquainted with the people to be able to do something for them, the summer is almost over. I don't mean to say such a summertime venture is completely fruitless; my point is rather that Christian Education just cannot be done effectively on a part-time basis. Christian Education is an on-going process and must be carried on within some kind of a consistent relationship between the worker and his subjects. And volunteer, non-professional, lay workers just cannot do the job that need to be done. They don't have the time, and legitimately so, nor the know-how. Neither can one minister in a growing church such as this handle the job. The members of this church know this deep down, but still they go on refusing to take their Christian Education seriously enough to put out financially and hire a full time professional worker in Christian Education.

Such a church is building their house on sand in that they are not preparing for the future. A church with no serious concern for Christian Education has no future because it will die out eventually. It loses its youth, literally and figuratively. A Sunday School can be kept going on volunteer help, but that is about all. Once past sixth grade, young people care little for Sunday School and often their parents no longer



force them to go. Unless other programs such as youth fellowships can play to their new interests and meet their new adolescent needs, these youth will seek other sources for that special attention they demand and need. This church where I worked, for instance, is losing their senior highs because they can't find advisors for the Senior High Fellowship. That job takes time, know-how, and interest, a combination which very few but a professional paid to take the time and interest will have. Yet this church will not make the financial sacrifice to hire one; and for probably one of two reasons: either they don't care, or they won't take Christian Education seriously.

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## FAITH: INTROSPECTION OR RESPONSE?

by John Galloway

This past summer I discovered that young people like to talk about themselves and do not like to talk about God, when they are having a so-called "religious" discussion. This may seem only natural to some of you. But it is appalling to this author that Christianity can be conceived of as a search for "depth," which tries to discover what one really believes, yet which has so little concern for what will be found. Like good liberal Americans, many think that it is nice to have a religion--no matter what it is--and that everybody has the right to believe what he pleases. The search for a faith is thus made very comforting by the realization of the fact that the seeker is doing the right thing, and that American society provides a ready "house of refuge" from those who might look askance at putting a "God label" on the dregs of this probe into religious consciousness.

The senior highers, however, did not think in these terms. In our discussions we tried to articulate as honestly as we could just exactly what our faith was, and see what the implications of this faith were for missionary activity. Those who think that it is unfair of me to have asked the senior highs to tell what they believed and then to criticize them for being too introspective have a point. However, the crux of this essay's message is that there is something lacking in the person whose statement entitled "my faith" emphasizes the "my." Those concerned with Christian education must be sure to clarify the fact that God is not ours, but that we are his. Where this point has not been made, the hallowed process of "Christian nurture" will seem to condone an apathetic response to the God of the Bible. Some of the young people in my discussion group, for example, said that they had faith in an "E"ternal "B"eing that had revealed itself in the lives of many great prophets in different ages and for the enlightenment of different sections of the world. One such prophet was Jesus. The discussion quickly drew out of them the belief that this revelation was only for our section of the world, and that Mohammed was perfectly valid for another. There is no question in my mind but what those working in foreign missions have more than enough missionaries and more than enough money to implement the sort of missions program these youngsters would suggest.

But what about evangelism here at home? I decided to ask each member of the group to describe how he as a "Christian" ought to relate his faith to the life of an agnostic and to the life of a devout Hindu, both of whom were hypothetical residents of our area. There was unanimity that the agnostic should be told of Christ. Discussion, however, revealed that the missionary motivation here had little to do with the truth of Christ's Gospel, but was based on the premise that it is nice to believe something. The Hindu has already found what he believes, and his urge to religion is being satisfied by it. Not unnaturally, therefore, the first response of several members of the group was that we ought to let him alone, and keep religious differences out of the relationship. Such a conclusion is almost unavoidable when faith is seen as the product of self-analysis. "If I have the right to discover what I believe and to worship accordingly, so does everybody else."



But if the group had some members who thought faith was no more than an honest admission of our need for religion, we had more who saw Christianity as a response to the activity of God in our history. By the close of the summer our group was taking more seriously the world-wide thrust of the Gospel message, and was renewing its understanding of the phrase, "...no man cometh unto the Father but by me." It was seeing the Christian faith not as introspection but as response.

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Consider the humble biscuit: delight to the palate if good, wretched to the system if bad. A minister is like that. The recipe for making him entails pouring into his brain much diverse data, many separate disciplines, and a wide variety of possible spiritual or ecclesiastical crises. What should the product be like? Any cook can tell you what it takes to make a minister. If you can taste the baking powder in a biscuit it was either poorly mixed or underdone. Amen.

JRN



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# VIEWPOINT

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Continuing the theme of summer field education, this week's VIEWPOINT also digresses (happily so) to include a reader's reply and a poem. The articles of Mssrs. May and Angus are especially interesting as the returning thoughts of last year's interns. Several more such intern-reports are to follow in later issues.

Readers will notice a considerably changed VIEWPOINT editorial staff, whom we welcome: Tony Hite, Ann Dubois, Stewart Ellis, Marlynn May. (There has been no palace revolution, by the way, not yet. This is fresh blood!) By broadening our editorial representation to include Tennent Hall and married students, we hope to make this humble publication of greater interest to more people.

Your articles are welcome here any time: reactions to what you find in this or other issues, fresh thoughts, and even paragraphs (in the style, if not the substantive tradition, of last week's biscuit!). Any of the editors will be happy to take your articles, or you can use the convenient (and slightly off-center) copy boxes outside the Office of Student Publications, 111 Hodge Hall.

Enjoy your reading, and equally we hope, your writing!

The Editors



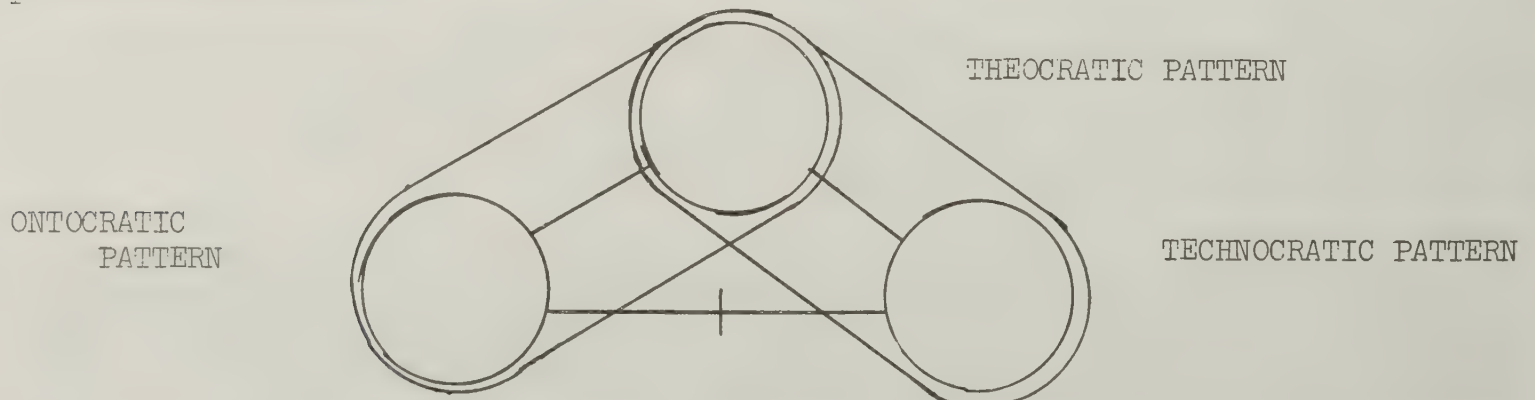
# CLINICAL TRAINING: AN EXERCISE AND A DIALOGUE

By Ann DuBois

I consider field work in general and clinical training in particular as an exercise in keeping one's feet on the ground. This summer I was at Philadelphia State Hospital. I had the opportunity to take a long look at myself as an individual. However, we were constantly reminded that this was clinical pastoral training. We asked ourselves what is the role of the minister in modern society and in a mental hospital. One way in which we explored this question was to talk with one of the psychiatrists, Dr. Donald Daiter. The group wanted to discover our presuppositions and our feelings about this subject. After some reflective thinking and a penetrating analysis by Feliciano Carino of Van Leeuwen's book, Christianity in World History, I think I have a better idea of what Dr. Daiter was trying to say. These are the thoughts which I want to share with you.

Van Peeursen uses a typology of three stages to describe the development of world history. The first stage is that of mysticism. However, that area does not concern us here. The second stage is the ontocratic one. There is a distinction between subject and object, that is, man from reality which did not exist before. Here nature is de-sacralized and man is freed from it. Reason and the mind are the regulating principles in life. It is in this stage that Van Leeuwen puts religion. Dr. Daiter pointed this out to us by describing religion as chiefly a closed system while psychiatry was an open system. Thus, religion is less flexible than psychiatry. Van Leeuwen says that because religion cannot adapt itself to modern society it is now obsolete. This summer we did not go so far as to admit that religion is obsolete. Instead Dr. Daiter made a subtle distinction between religion and theology. I think that this distinction helps us to understand a new direction which the faith must take in order for it to remain relevant. I don't think Van Leeuwen observes this subtlety.

The third level embodied in modern society is the technocratic stage. Here both subject and object are open minded. The man-reality relationship is seen as an interaction between the two. Neither man nor reality can be defined. Thus any model which is set up is only functional. This is the position in which modern man as well as modern psychology finds himself. This state of flux causes some of the basic problems of life with which every segment of society must deal. The theological dimension of this situation means that modern man does not find meaningful the "old" answers which the church has for him. Van Leeuwen's thesis is that we must develop a new theology which is relevant to the technocratic stage. He outlines our position as follows:



The ontocratic pattern is a merger of the mythical with the ontological. The technocratic pattern emerged because of the pressure of the theological on the ontological pattern. When the diagram is viewed from the ontocratic corner, coherence exists. Dr. Daiter says that it is religion's "pigeonhole" to view the whole of life and to give it meaning. When the pattern is examined from the technocratic point of view, the ontocratic and the theocratic areas are coher-



ent. However, from the theocratic pattern, the ontocratic and the technocratic are antithetical. He says that the theocratic and the ontocratic patterns are combined in what he calls the corpus Christianum. Van Leeuwen calls for building an interpretation on a combination of the theocratic and the technocratic. Here, I think he has a point that religion should be interpreted as more of an open system than it ordinarily is. However, I have some reservations as to how this combination is to be made. It seems to me that the integrity of all three standpoints must be maintained. We discussed this point with Dr. Daiter. There is always the danger that the minister will adopt the tools of the psychiatrist in order to fulfill his role in a technocratic society. If this happens, then the minister has lost his individuality and thus his effectiveness. In the light of these discussions, then, and Van Leeuwen's book, I wonder if this combination can take place, and if it does, on what basis?

\* \* \* \* \*

# THE VIEW FROM THE OTHER SIDE OF THE FENCE

by John Potter

This is a cry of protest from an inhabitant of the green pastures of the Church, sub- or exurbia. Granted, having spent my entire life in a suburban situation, I have had a minimum of contact with the situation and the problems of the Church in the inner-city and thus have no right to speak out against the work being done there, nor is that my intention. But I do feel a deep discontent with the emphasis that is being placed on work in the inner-city while we who placidly graze in the green pastures are made to feel guilty that we "are not involved in a situation where things are happening," where life is being lived to its fullest, simply because it is bare and filled with crises of life and death.

When I think of the suburban Church, I am reminded of John Milton's sonnet, "On His Blindness."

When I consider how my light is spent  
Ere half my days in this dark world and wide,  
And that one talent which is death to hide  
Lodged with me useless, though my soul more bent  
To serve therewith my Maker, and present  
My true account, lest he returning chide.  
"Doth God exact day-labor, light denied?"  
I fondly ask. But Patience, to prevent  
That murmur, soon replies, "God doth not need  
Either man's work or his own gifts. Who best  
Bear his mild yoke, they serve him best. His state  
Is kingly: thousands at his bidding speed  
And post o'er land and ocean without rest;  
They also serve who only stand wait.

Perhaps, I wonder, Patience has spoken too loudly to the suburban Church with the result that it is willing to let the others speed and post without rest while it blindly stands and waits, ministering to such Hiltnerian creations as Frank Console, Mrs. Beatlen, Homer Fineey, and Mr. Dowl through the able efforts of such greats of the pulpit as Christian M. Pact, B.Z. Wheelwright, Alvin Demosthenes Eversole, and Samuel (Sim) Pathy.

It is no wonder that people rush to the inner-city to get away from the stifling everyday-ness of suburbia. In the inner-city we must be creative or die. In



the suburbs we don't preach relevant sermons or become interested in human rights or business ethics because we like our manse and the big glass and aluminum bulletin board in front of the church with our name, followed discreetly by a comma and, in small upper-case, the magic letters, D.D.

Maybe this is just why I am convinced that the urban scene is not for me. It seems to me that the exurban church stands today where the urban church stood ten years ago, and probably still stands today although not so close, at the very brink of death. This is why I am irked when I hear Dr. West and Dr. Shaull talk of a radical approach to the church and then hear people say, "Oh, yes. They're talking about the inner-city." They aren't! They are talking about the Church, about the Body of Christ; how can we cut off one of the limbs without doing violence to the whole body?

We have stood and waited blindly too long, and I am dying to hear some good, unapologizing apologetics for the suburban Church, a church that is suspended over the chasm of ministering to those who grew up on "Rock of Ages" and to those who are growing up on the Great Society, a church that has to put a full-page advertisement for the annual Furrage Sale in the World-Wide Communion Sunday bulletin and whose children, from good homes of course, are stealing and peddling junk.

Maybe the suburban Church doesn't have to contend with the problem of broken homes and welfare cases and unwed mothers as much as the inner-city Church does, but only because these problems are better hidden and because the people involved have more to lose than is the case in the city. What about marriages that exist for business reasons or because the partners are not willing to admit that they hate each other? What about the unholy unions between unfaithful and unloving partners which continue to exist "for the children's sake"? Who ministers to children of such backgrounds, their bickering parents, their school, their church, or the police? Has the Church forgotten its charge to make disciples of all men, including the businessman, the shopkeeper, the housewife, the teenager?

A year of field work in a suburb of New York and a summer of clinical training in a rural area have convinced me that today's challenge to the Church lies as much, if not more, in the green pastures as it does in the concrete jungle. I am convinced that if the Church is to survive in this country it must speak not only to the junkie and the prostitute and the delinquent but also to the people who are socially and financially able to change the situation in which the inner-city Church exists, and who, because they are socially and financially able, have too much to risk to become involved in that change.

The changes that have refreshed and renewed the inner-city Church will not be gained through osmosis by the suburban Church. Students of this seminary have been too unwilling to forsake the glamour and the excitement of the big city, the horrible thrill of knowing that death often stalks no farther than a knife-blade away for the deadly dull routine of exurbia. We stand at the point of decision; we must decide that there is life in exurbia and do something to show that we so believe, or we must decide that it is dead, that the people there are not worth bothering about and get out altogether.

But that is another story.

\* \* \* \* \*



# A PRAGMATIC POSTSCRIPT

by Marlynn L. May

Someone once described life as "...living in the valley of human existence, out of which we climb at various intervals to the mountain tops to regain our sense of direction and meaning." If this be so, I should like to think that the past year spent as an intern at the University of Southern California was in some ways such a mountain top experience. By no means do I mean this in the conversionistic, fundamentalist emotional sense, but rather in the sense of confronting the cold, hard facts of the "secular" world, which in turn gave me a renewed sense of direction and purpose. The past year served two very important functions for me, as I now reflect upon it. First, it functioned as an integrating, cohesive factor in formulating a new theology of secularity and in deepening and maturing my faith; secondly, it served as a freeing agent concerning my relation to the above theology and faith and to service in the world through the Church. Perhaps I can best relate this by applying the internship to my seminary experience --- past, present and future.

One of the most dastardly and dangerous facts about seminary life is that it is altogether too easy for all of us to fall into the "ivory tower" modus vivendi. Basically, I think the greatest share of us came here with high expectations about the pristine nature of the Princeton Seminary community, expecting that here we were going to find out what it means to be holy, what it really means to pray and to live among the untouchables in the holy of holies. Here we expected to be poured into some sort of shiny mold which would then carry us out into our first vocational responsibilities with the attitude that neither hell nor high water would prevent us from doing what we think is right. We in turn became immersed in our books, in the classroom, in our erudite bull sessions, in our prayer cliques, etc., until we have created a pseudo-reality which has little resemblance to life as it really exists. The frightening thing is that I did not realize how out of touch we can get, until I came face to face with the cold facts of reality as it exists on the "outside." Fortunately (and I can't help thinking but by the grace of God), the intern year enabled me to pull together many of the parts of a very fragmented theology which had been neatly tucked away in the depths of the gray matter into a broadened and mature theology; it enabled me to observe in action and gain a fuller understanding of some of the more cogent teachings of the Word; and finally it enabled me to grasp an enlivened raison d'etre concerning my vocation.

The year of practical experience was also a tremendous teaching experience in its own right. I had the opportunity to work in a very ecumenical situation, working with five different denominational groups in one unified ministry. They were still in the process of trying to create some sort of modus operandi in which they could best carry on a witness with the campus community and it was my privilege to be an active part of this. It gave me new insights and a broadened understanding of why we can no longer clasp to death the "go-it-alone" mania in the church, of how the church and its ministers must confront with discernment every situation that arises to dog its every move, and why we must see the task of our ministry to be pointing out where Christ is at work in the world and not to be naively carrying Christ into the world in our own nicely wrapped package. It was also my privilege to have had certain classroom teaching responsibilities, which was a very humbling experience, but which at the same time afforded new vistas about persons and my relationship to them as one human being confronting another, regardless of their particular ultimate concern. It was in the classroom that I was given the most enriching opportunities for counseling, from which I come with a great sense of inadequacy, but after which I see more clearly the urgent need for meaningful counseling and the healing possibilities that lie nascent in this area.



There were many other aspects of the year that were valuable in and of themselves, but there is, finally, one other factor that the intern year has influenced to a great degree --- the future. This is true not so much from the standpoint of a surety concerning what type of ministry I want to pursue, but it has given me a whole new focus upon interpretation. It has helped me to begin to think theologically. By this I mean that it has given me a certain measure of wisdom, much different than book learning, about how I can relate my faith and understanding of the Gospel to life in general. No longer is anything sacred in and of itself, which is, it seems, the concept behind the Protestant Principle. Everything is up for grabs and for God's sake I would hope that some of that which we have held so dear for so long would go by the way. This means that we as ministers have to become more aware of our prophetic role, that the church as we have known it may have to die in order to save itself, that the Gospel of Jesus the Christ needs some radical, contemporary interpretation and application, and that God alone is still the only absolute.

Seminary is too often the last place that this can happen and consequently, it becomes a demonized quasi-religion in itself. All of us together need to help each other in attempting to remain open and cognizant to God at work in the world, of which Princeton Seminary is a small, but potentially significant niche.

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## RIOTS, REVOLUTUIONS, AND PROPHETS

by Larry A. Angus

Atlantic City is like a rattlesnake entrapped within a zoo. A more common impression is that it is a city where business is good, politics are stable, and the Negro community is calm. This sounds ideal enough, but these suggest the very roots of its problems. Business is good, but seasonal. This means for the Negro, whose wages do not blossom with hotel owners and boardwalk establishments, a long, cold winter. Politics are so stable the Negro has little desire to exercise his vote, for he knows it makes no difference. One man, a state senator, has held control of the city and its jobs since 1947. The Negro community is calm, but it is a restless calm. The Negro's freedom is not much greater than a rattlesnake's in a city zoo.

Atlantic City has a population of nearly seventy thousand people; sixty percent is Negro. Despite this majority, barriers to civil rights stand. The Negro community knows well that the good year round jobs are secured through efforts to display loyalty to the established party. Thus it has been said you find a Negro on his day off in November campaigning for the senator and cursing him that night in a local bar. Politics have seen that no new industries, which might rock the political vote, have come to the city. The two banks have curbed loans to small business job expansion; the anti-poverty program is now forcing this. With the power of the present political machine, civil rights are covered, but perhaps more for political interest than the Negro's. The consequence is that the Negro majority is securely controlled within its cage with little room to equality, but its rattles are not all mute.

A sizeable Negro ghetto does exist within Atlantic City. It is full of unrest, full of seasonal and low paying jobs. These people, living within the poorest conditions, are looking for help. Many look to the youth of the city. The young know the situation, and they are ready to rebel. With few job opportunities, not many young people can return to Atlantic City or even stay after high school education. The voter registration drive was spearheaded by enthusiastic youth, and several new



registers expressed their interest was initiated by their children. The present rattle is small, but the Negro knows well he lives in a non-integrated city.

Civil rights will come to the Negro of Atlantic City in one of two ways. It will come with a peaceful political change or an Eastern repeat of "Watts." Political reform could allow for new industries, jobs, better housing, and more year round salaries. With more concern for many dissatisfied Negroes, reform could begin. The other way for reform represents despair, and with other city neglects, despair could find confidence. The boardwalk might find more trouble than accidental fire, for to scare tourists from Atlantic City is the most obvious weapon the Negro has. As it now stands, a city built on tourist's interest is easier to control.

It is my opinion that the Christian Church could support either of these movements, political reform or riots. The method of political reform is clearly the favored path to human rights. The Church, however, could support change instigated by riot. That the Church could even support a riot might seem strange and unethical, but if the Church is really concerned with justice and opportunity to all men, open support to riotous movements may be in certain extreme cases the only alternative. Support for riots, as war, can only be because of necessity, but the Church cannot turn its ear to riots, for in them are no deeper cries of human need. But part of the answer to riots is to fight before violence starts, and it is to this fight before violence we had better awake.

In America where the middle class has control of the Church, not only its ministers, but also its theology, Christian ministers need greater room to present conflict and fight. The problem, however, is that the ministers are controlled by the paying congregation. In most cases ministers cannot fight beyond what middle class concedes. Middle class power sees the demands of Christ as going to church, supporting good will, living a good life, giving tax deductions, and too many other safe and respected signs you can name yourself. The Church's task, however, is not necessarily indigenous to the middle class, and the demands of Christ go beyond middle class complacency to its own comfort.

The churches of Europe failed to produce a prophet, and today they are close to dead. The American Church is scared of a prophet. Civil rights and integration are now decent points that the national image has set in favor. But how many points ministers have been able to help effectively the Negro, and how many have helped the poor beyond providing Christmas baskets? How many ministers are able to speak or even to work against political corruption, segregated housing, unemployment, poor wages, discrimination, government inefficiencies, crime and delinquency, and a long list of other problems. Across the states, problems exist that are particular to every town and city. But the Church remains mute to the world about it in fear of losing some of its members. Most ministers do care about these problems, but what minister has the time to investigate in depth, to analyze adequately, to propose and to proclaim corrective steps?

Atlantic City is a problem in itself, but it is suggestive of room for prophets. Major churches of Atlantic City seem blinded to community problems. One Rabbi, one Episcopal minister, and two Presbyterian ministers of a combined project are open to the problems. The two Presbyterian ministers, interestingly enough, are paid primarily by presbytery. They are open to meeting human and community need, but their force is small, and their time is too limited by regular church duties.

What these men suggest to us is that a force of ministers, hopefully prophets, be employed by seminaries, synods, and General Assembly to go to cities, to study, and to present community structures, needs, and ills. With comprehensive and care-



ful analysis, they could assist pastors by challenging congregations to meet present human needs. In effect, they would run solid interference for ministers already clipped by local apathy and money. Securing adequate information, supportable evidence, various sources, and reference, they could provide local ministers with a course of studied information and concern. Ministers could have the freedom to call the fight, to meet human need, and to open the Church beyond middle class Christianity. By recognizing the world around it, perhaps the Church can find more than an alter call response to Christ. To this response, one rattle snake awaits in Atlantic City.

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Dear JRN:

I read with great interest the first issue of VIEWPOINT. Splendid! That is, until I found myself being equated to a biscuit. I protest!

Any biscuit is simply a bunch of crumbs held together by dough --- and any cook can tell you that much.

But, oddly enough, I did meet a cook the other day who did have a recipe for "perfect ministers." Said he: "Get a large iron kettle and grease the sides will. Make certain that your theory of the Atonement is just right. Add a little more spice to your Epistemology. Stir in a few granules of Redemptive Love ... Find a few perfect human beings and add them sparingly to the cauldron. Bring the brew to a boil and let it simmer for about three years. Cool slowly. Pour into mould. And, for pity's sake, don't add baking powder because you might be able to taste it! We're not making biscuits, you know!"

The cook went on to say that even with this fool-proof recipe, you probably won't get very good results. Don't fret. There seldom is such a perfect blend.

I guess that God will have to use the imperfect creatures whom he created to implement the renaissance that Mr. Nichols was talking about in the second article.

Alas/Dave Swinehart

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#### EPISTLE TO THE RABBIS

Your infinity of "Isms" itches the mind,  
And incites black, cancerous doubt to eat faith.  
Have you spied God in plaster halls,  
Or in ceaseless parroting of stale doctrines?  
Oh, that the Wizard of Oz were real!  
(You could chalk his image on analyzing blackboards.)  
Yet despite you, Truth oozes through.  
For in the chilly vacuum of brown studied loneliness,  
The groaning hunger of Something-That-Is  
For Something-There-Is,  
Bears instinctive proof that God is a Simple Food.

by William Johns Jr.



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# VIEWPOINT

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Vol. 3, No. 3

October 29, 1965

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We would like to call our readers' attention to another in a series of articles by returning interns. Dave Rogge spent last year working at the Sea and Land Presbyterian Church in New York City. Dave's thoughtful and comprehensive analysis of a year spent in this exciting parish make his article well worth your close reading.

## The Editors

Randy Nichols  
John Galloway  
Tony Hite

Ann DuBois  
Stu Ellis  
Marlynn May

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## AN INTERN YEAR -- THROUGH A KALEIDOSCOPE

by Dave Rogge

The pattern of a brightly-colored kaleidoscope continually changes its form as it is turned. Likewise, the impression of an intern year is altered by changing perspectives and distance. A look at a year's "sabbatical" is also kaleidoscopic in that a variety of experiences converge to produce the complete scene.

At the risk of sensationalizing the values, of glossing-over the disadvantages, and/or of seeing the year with myopic vision, I will mention only several highlights from my internship in New York City. Marlynn May, in the last issue of Viewpoint, offered an interpretation of his year which serves as a preface to my reactions: "It functioned as an integrating, cohesive factor in formulating a new theology of secularity..." as well as seasoning my faith. It is the mature interpretations of such a year which help to produce the positive or negative results. Therefore, I am indebted to my pastor/supervisor, the Rev. David Romig (Sea and Land Presbyterian Church), whose valuable insights shaped my learning experience.

I. "Ecclesiastical Activities" -- Many of my responsibilities were typical, but with an unusual flavor of ethnicity. The formation of athletic teams, drum and bugle corps activities, steel drum band rehearsals, picnics, session meetings, dances, Bible studies, etc. often represented the diverse interests of the neighborhood -- of Negroes, Puerto Ricans, Chinese, and Caucasians. But several aspects of the church's life were especially distinctive.

A. After seminary protests of the impotent institutional church, it was refreshing to work in a flexible situation with a minister who believed enthusiastically in the Church's ministry to the "congregation within" and the "congregation without." To both, the active ministry was characterized by an optimistic questioning of the mission of the Church, and by changing experimentation.

B. "Liturgical renewal" was in vogue at the seminary. But for me it was an empty phrase until Mr. Romig shared with me the efforts of the UPUSA Joint Committee on Worship. The exciting potential of a liturgy based on the reformed tradition was heightened by the frequent use of the "Service for the Lord's Day" and the new "Lord's Day Service." Admittedly, neither service is flawless, and both require a "growing into." Yet, Sea and Land's congregation of Pentecostal, southern Baptist, Episcopal backgrounds appreciated the release from the antiquated Book of Common Worship.

C. Directing the Summer Service Project for the Presbytery of New York, I learned about the starkness of church politics and the tediousness of committee enterprises. Also, I became acquainted with 12 or 15 "inner-city" parishes. While some displayed a sensitivity to the people of the city, many had only a naive understanding of the community problems, structures, and the church's role in social change. Equally offensive to residents of the neighborhood were the big churches who tried to "help the poor people of the slums." Of the many suburban churches interested in Sea and Land, only a few showed something more than a paternalistic condescension.

II. "Ecumenical Activities" -- "Ecumenicity" is another abstract concept which was concretized through specific encounters. Both of the following broke through the tendency towards seminary provincialism and indicated demands for giving up false denominational loyalties.



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A. Regular dialogue with the local Roman Catholic clergy involved practical plans for a cooperative ministry. The dialogue among twenty churches of the Lower East Side formed around the common question, "How can we as churches best minister to the needs of the community?" The specific issue concerned the Church's relationship to the numerous anti-poverty programs -- to which few churches have imaginatively responded. Discussion of theology and church reform naturally evolved. Many clergymen, I discovered, are grossly mis-informed about the nature of Catholicism. At least one positive benefit emerged from the series of meetings: the Presbytery and the Diocese supplied \$60,000 to co-sponsor a low-income housing project.

B. Another step beyond the usual obsequious ecumencity was the plan for a federated church union between the Methodist, Baptist, Presbyterian, and Episcopalian churches of the Two Bridges Neighborhood. It was a difficult struggle. Several churches were unwilling to scrap out-moded loyalties for the sake of a unified, more powerful church. A merged church, whether federated or organic, is most offensive to those who have most to lose -- an established identity and/or financial security. Besides the many sociological analyses of the present and future conditions of the neighborhood, there were laborious sessions on the Church's "priorities of mission." The final list of priorities, which necessitates a specialized staff, included, Christian education and worship, public housing, drug addiction, youth, various ethnic groups, and public education.

III. "Non-ecclesiastical Activities" -- I appreciated the freedom of my position as "free-lance assistant minister." It was this aspect of the intern year which undoubtedly will influence my vocational direction.

A. Public education: Together with the guidance counselor of P.S. #2, Sea and Land established a Saturday morning tutoring clinic in order to supplement the work of the public schools. The tutors of these 3rd, 4th, and 5th graders were neighborhood parents and high school students who were directed by a professional remedial reading instructor. Through our weekly consultations with the school, we learned that no agency had a corner on education. Many approaches and abilities were needed. The traditional "separation of church and state" philosophy had created many needless barriers. Gradually, however, a working relationship developed. And once a month representatives of schools, churches, and neighborhood agencies met together to develop "strategies" for problem families and their children's needs.

B. Social Work: Similarly, social workers of the community usually welcomed assistance from clergymen. Unfortunately, many ministers are too enamored by their own inadequate "tools" of pastoral counseling and refuse to refer families to specialists. In monthly "case clearance" meetings several church and social workers coordinated services to certain families. In one case, for example, a Jewish community center and the church worked together to seek employment for a young Negro returning from a prison sentence. (Those despairing over the bureaucracy of the institutional church maybe somewhat consoled to know that in the decision-making centers of education and social work, the "red tape" is even more entangling than in most church structures.)

C. Legal systems: A member of the congregation brought a mother and father to see me in hopes that I could see that their boy got a "fair shake." This Negro boy was accused of murdering a Puerto Rican. The lawyer assigned to the case graciously shared the details of the case and allowed me to help round up some witnesses. (In a hostile Puerto Rican neighborhood, that's quite a feat!) The lawyer was concerned that ministers become more actively involved with "parishioners" who are in trouble. Most often, he said, the pastor could







perform extremely valuable functions in interpreting processes of law, of reacting to the administering of justice, and most of all, of demonstrating an active concern for the individual arrested.

D. Drug Addiction: For several months I worked with four former addicts who were trying to earn their high school equivalency diplomas. I attended several sessions of the Lower East Side Narcotics Center and attended a retreat with a young Puerto Rican taking four shots of heroin per day. I noticed how weak and shallow are most rehabilitation programs, particularly those which depend solely on religious panaceas. Only a few church-related -- medically legitimate -- projects have employed resourcefulness and creativity in this field.

IV. Present Institutional Activities -- Certainly my internship has provided more than ammunition for continuing the war against the scape-goated curriculum. Yet, my freshness to the academic pursuit prompts several categorical generalizations.

A. Learning Hebrew from an Orthodox Jewish rabbi betters the machine approach to the rapidly-becoming-obsolete language requirement.

B. Situational (contextual) problems are a more dynamic stimuli to disciplined study than a comprehensive syllabus.

C. Internships should be encouraged. They should be credited academically and integrated into the curriculum of theological education. "Integration" implies follow-up and interpretation and study.

D. Week-end field work is better than nothing. But for both the student and the church it is superficial and perhaps unrealistic to the complexities of a metropolitan church. Naturally, an intern year is much more comprehensive learning experience.

E. A required course in Church polity and Administration, following a year with a competent pastor/supervisor, is superfluous -- and indeed insulting. (Besides, spending the first year of marriage in the parish house taught me far more about "budgeting a pastor's time," etc. than any church administration course could hope to!)

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(Editor's Note: Many students will remember with affection Chris Bornhäuser, a special student last year who has now returned to his native Germany. His reflections on the seminary are especially interesting coming from one who grew to love Princeton, yet who could criticize it in the most sincere and earnest way. We hope this article will be stimulating to VIEWPOINT readers.)

Christoph Bornhäuser  
October 1965

Dear Friends,

Back home in the Black Forest looking at the slides from the Princeton Seminary Campus in its beautiful spring and autumn colors, I realize how much I enjoyed this last year as a resident of Brown Hall. Also I told a good many of you that the attending of classes and the field work experience greatly







You have got to change something. And you have got to change it now.  
Because to keep the status quo is to deny academic quality.

I know that many of you must have thoughts similar to mine, and others of you are strongly disagreeing with what I have said. I would really be glad to hear some of your reactions.

I've been appointed Vikar in a church in Heidelberg (Kastellweg 18). Even more than a letter, I would welcome a visit from any of you who travel nearby. Incidentally, this month I became engaged to Carol Peterson, a former MRE student from Princeton. You better watch those foreign students....

Yours,

/S/

Christoph Bornhäuser

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### DEMYTHOLOGIZING

by R.K. Bohm

It's a very grave injustice  
To depict Saint George so bold  
And the legend is all backward  
In the way it's usually told:

Most folks think the poor old dragon  
Was by nature full of ire,  
But in truth 'twas chronic heartburn --  
One belch set the woods on fire!

If you've ever known a dragon  
(As I'm proud to say I do)  
Then you know they're shy and timid  
And will hide from human view.

Young and overrated, Georgie  
Found his dragon by surprise;  
The poor beast was too nearsighted  
'cause his smoke got in his eyes.

Such a simple, rustic dragon  
Plainly never had a chance,  
For the knight had sword and armor  
(Some men even claim a lance).

All the same fools blame the serpent:  
"He could burp a fiery flame" --  
Quite forgetting such a weapon  
Is impossible to aim.

Now recall Saint George was Christian  
(Though his charity was small;  
He could love two-footed creatures  
But not tails and scales at all)







And the gastric emanations  
Of a beast who was not well  
Would have prob'ly passed unnoticed  
For a Christian fearing Hell.

Not like George uncouth to strangers,  
This sick dragon was well bred,  
So he rose to say "Good Morning"  
But he belched some sparks instead.

To have belched before a house-guest!  
The poor beast was mortified,  
And, about to say "Beg Pardon",  
Felt the swift steel pierce his side.

Few men know the reason dragons  
Waste the night with weird wails;  
It's because of the frustration --  
Nothing itches like those scales.

When the sharp and pointed weapon  
Scratched into the dragon's hide --  
Ah! It was so satisfying --  
Of pure ecstasy he died.

Tortured by his itch and heartburn  
And his weak'ning of the eyes,  
This polite, beknighted dragon  
Is the one most men despise:

Indiscriminating masses  
Think all dragons are the same;  
Though the nephew gobbled maidens  
His old uncle bore the blame.

People got the story twisted,  
George got statues, honors, fame,  
And the ill begotten dragon?  
No one even got his name.

\* \* \* \* \*

## ZORBA THE GREEK

by T. Brandon Scott

Zorba the Greek is a magnificent portrayal of lust for the human-ness of life. From Zorba's initial confrontation, "Well....is it yes?", to his closing dance of life, Zorba invades our life with Christ-like pretentiousness --- which sets us free to be fully human.

At first glance Zorba is a borish bloke. Unshaven disheveled, unseemly, he devours good food, beautiful women (and not-so-beautiful women), wine. He aims to satisfy his senses. But as a rich human being, he is far more than an Epicurean. He delights in life, in living to the fullest. "Why do young things have to die?" is his own rhetorical question. His manner of living answers it:







young things die to shame those who take life for granted, who possess it rather than live it. Zorba transcends the pettiness, religiosity, despair, and evasiveness of day-by-day existence. In committing himself to life, he commits himself to individuals; the aging no-longer attractive French proprietress, the coveted "unfaithful" widow, and the struggling poet.

It becomes evident that Zorba's passionate dancing is not mere ecstatic pleasure, but represents his bursting involvement in life. Both the sorrow of his son's death and the happiness of new found joy elicit his exuberant dance. He lives. He does not die with death. When his "boss" is chagrined by the local Christians' refusal to bury a Roman Catholic, Zorba objects, "So what? She's dead." It's the living that matters. But his zestful freedom does not condone irresponsible living. His life does not stagnate with joy. Nor does Zorba become entombed by the things of life. He avoids the ephemeral allegiance to one's country, the narrow morality of archaic ethics, the unjust religious teachings, and the successes and failures of life.

In spite of Zorba's unsavory nature he clings to his boss's conscience and finally introduces the Englishman to essentials of life -- laughter and dancing. It is through Zorba's insights of living that we all are exposed as murderers of life. Life's mysteries are grasped, not answered through the agony of books. Life's decisions are not weighed carefully, but are occasionally impulsive; for "Everyone needs a little madness to untie the rope and truly free himself." Living guiltlessly is not regretful mourning over the past, but a happy-in-the-now-ness. A faith in God's life cannot be a rigid set of pre-requisites, but rather a hopeful situational ethic. And life which fulfills the humanizing potential of individuals does not sigh over what could have been, but dances to what is.

\* \* \* \* \*

## THE WINDS

by Laird J. Stuart

These the winds to begin,  
Born between the stars  
From brilliant midnights  
Sweeping over stone, past my face  
Down to a funnel of dust.

In the absence of thunder,  
Whispers, running fast before the winds,  
Over dry ridges and gulleys  
Through the valley of tall grasses,  
Searching the secrets of hollows.

These winds, the first disparate commands  
That tighten in shadows,  
To scan through an eternity of quiet,  
Waiting for the narratives of space  
To clear and excite  
The first soft, faint spasms  
Of articulate sound,  
That birth may dwell in possibility  
Endure, and in mortality  
Hope,





That the elusive clarity  
Of perfect visions, found in airless reaches  
May at least be here,  
A translucent image  
Within our time.

These the winds --  
Rolling over waves  
Carrying foam into the air, up off the crests,  
White and soon abandoned:  
These winds move visions  
Within a glimpse's range,  
A whirling kind of melody  
That brings the kiss of gods  
Beneath the trees  
To the level of grass  
Where lives begin

Which now and then in their light span,  
Sensitive and knowing, may give enough  
To take the rare step  
Past exhilaration, out of history  
Into the still quiet  
Of a place kissed by one god alone,  
Where birth is eternal:  
Behind the beginning of the winds,  
Visions lucid  
Waiting in perfection,  
Before caught and hurled from brilliance  
To a frame of wood,  
Bringing to its prince an omen of perfection,  
So that from his desert places  
He may hear the thunder of visions,  
The distant audible murmur of eternity  
Approaching history before the winds.

\* \* \* \* \*

# ON WORDS

by Ed Davis

Words - Words - Words. We praise Thee oh God with our words  
Beautiful, wonderful words - Melliflous murmurings, mellowly  
muttered in awesome artful artifice - Sacred sermons said  
sonorously in sanctified surroundings.

We thank Thee, Oh God, for the wonderful words with which we  
worship Thee before men.

Lingering langourous litanies - tantalizingly tormenting,  
tenderly touching, towering - tearing! Oh! We thank Thee --  
Beautiful Words. Melodious monuments to moving mendicants --

Our Words praise Thee, oh God -- God -- GOD? ? ?





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# VIEWPOINT

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matters of specific policy, are united in their concern both for the Far Eastern situation today and for lack of responsible democratic debate in this country. Their general purpose is simply to stimulate debate along lines which seem to be neglected in popular discussion. As a participant in this movement I am anxious that some of these concerns and the group itself be known and understood. In the following negative statements I hope to make clear the loci of my own concern in particular, with the understanding that much if not all of these remarks are shared by the greater part of the ARFEP following.

I am against the uncritical support of any war. I am not a pacifist by principle, but neither do I believe war (or any political activity) is morally (or politically) unambiguous. Sometimes wars must be fought; but the necessity does not relieve the participants of moral responsibility for their cruelty, carnage, and ruin. The little degree to which many of the seminary students appear to be morally troubled about their responsibility as Americans in the Vietnamese war, even though they may favor it politically, speaks ill of us all, and raises again the ugly spectacle of religious people abandoning their ultimate loyalties unreservedly to the state.

I am also doggedly against limiting the Vietnamese situation to a military task. As daily newscasts picture the war in the terms war knows best --- dead, wounded, missing --- the temptation is to redefine the entire problem into the immediate, concrete, cruel task of winning the war. The varieties of political and social dimensions blur into the remote horizons and struggle in vain to make their influence felt against the powerful terms of military necessity. The assumption develops which always develops in modern war, that the war must be fought to its conclusion first, and other matters postponed until that bloody operation is completed. How far this absolutizes war is clearly evident; and in our situation today it should be equally apparent that such a solidifying of popular feeling makes negotiation and humane settlement of the war ever more remote.

I am, to be more specific, also against the exclusion on ideological grounds of Communist China and the Viet Cong from the settlement we ostensibly seek. American moral sympathy may certainly be against the Communist movement as an ideology, but the Communist movement as a political force in the world must be dealt with by political and diplomatic means uncolored by moral concern for ideology. The popular sentiment which ipso facto identifies anything labeled "communist" as an enemy fosters a dangerous over-simplification of the situation. Not only is Communism a politically, culturally, and nationally influenced movement, but such simple reductions of complicated political problems leads dangerously toward inflexible tactics, brinksmanship, foreign intervention questionable on other grounds, and blindness toward potentially creative approaches for the welfare of everyone concerned.

Finally, I am against dramatic, devisive tactics of protest on the part of the American student population at this time. I do not object to protests and even civil disobedience on principle, but at this time the vast proportion of the American public is only further alienated from responsible debate by these methods. I need not emphasize how far any protest, by any group, is now identified as either dangerously left or undangerously immature. The time calls for debate, not demonstration. It calls for knowledgeability and moral concern, not for further exhibitions of collegiate restlessness. For the Church, it is a time for beards to be shaved, showers to be taken, prayers to be offered, guilt to be confessed, and realistic, humane, Christian action and concern to carry the day, insofar as God's purpose in this critical situation may be discerned.

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## PRINCETON SEMINARY AND A WORLD SITUATION

by Max E. Deal

Princeton Seminary is a microcosm, as it were, of the Western World: affluent, replete with musical comedies at lunch time and silently testifying to a moral bankruptcy. As our secular commonwealth mounts a massive struggle against the forces of evil conspiracy in Asia, we are submitting the quietistic murmurs of a bourgeois morality as the solution to the internal ills of our country. There has hardly been a peep among us about the involvement of the United States in Southeast Asia. Can this be called complacency, ignorance, frustration or lack of a redeeming word about peace and humanity within the shrinking world community. If we are ignorant, then as members of a university community, we will probably want to know the problems of our society just in order to have something to share with our fellow students and friends. If we are complacent, then we will surely want to re-think the way in which we view ethics and our moral life. If we are frustrated, then we will certainly want to think about the ways of democratic discussion and process in our country. If we are lacking a redeeming word, then we will surely cry to God for wisdom and belief.

Just as we talk in Ethics courses about the context in which we find ourselves as moral agents, so we must ask seriously, "What is presently happening in our society?" We have spent several years, first as advisors and more lately as combatants, in the small country of South Vietnam. Our purpose has generally been depicted as attempts to rally a weak and too unconcerned people against a 'war of national liberation.' What started as a tentative, advisory effort, has become a full scale ideological struggle against the 'forces of Night' in Southeast Asia. Presently our situation in Vietnam resembles 'War.' Even after a Presidential assurance of a "limited" 125,000 troop involvement --- seen at the time as a temperate exhalation --- we now have considerably more troops than promised in Vietnam. Indeed, our military preparedness rivals our Korean build-up of the 50's.

What is the context of our country stateside? Radical on the one hand and increasingly nasty on the other. Students, intellectuals, Quakers and Socialists are protesting and calling for a change or at least discussion of present policy. On the other hand, Anti-Anti-War demonstrations (do two anti's make a pro) are being organized; LBJ speaks harshly, as any father might, of the protestors; Hubert Humphrey, the liberal's friend, warns of 'hard-core Communists' infiltration of peace protests; the Herald-Tribune does not fail to mention the long-haired, dirty peaceniks as descriptive of the level of protest; finally, the American Delphic Oracles, Huntley and Brinkley, interview sloe-eyed American youth who are 'gladly' going to fight in Vietnam as true patriots. Finally, we can say one more thing about the context of our time: the Great Society, once oriented to the vast needs of our urbanizing society, now seems primarily dedicated to the proposal that a modern technological Western civilization can effectively produce both guns and butter. "Economists worrying," was the word only months ago. Today economists point to a continued rise in the American economy.

To say nothing in such times is at least immoral and, at most, outrageous. The Seminary Church and Society committee is supporting actively an organization to re-assess our government's Far-Eastern policy; university-wide support is being sought. Certainly this is an effort which we should actively support. Yet in view of a war-mania and a traitor-hunt, is such blandness really merited? I rather suspect that such a witness will seem more like a Pirandello absurdity than the characteristic vigor of those who believe that God is the sovereign judge of history. If we accept placidly a non-critical role as the priests of the Establishment and its a-moral status quo, do we not defect in our responsibilities as leaders or prophets? What kind of idolatry does the paranoia and Messianism of our country represent? Is it



not the same pretentiousness, arrogance and injustice against which the prophets railed? Surely some Princeton theologian must see a parallel or an analogy or a parable or a vision of world disaster. We must see our Vietnam action, in my opinion, as a kind of technological pillaging of a pre-technological country in which the benefits of a technological idolatry must seem in Asia more horrible than the prospects of an Asian communalism. Compassion for our world and a mandate to distribute justice, mercy and peace among all nations is our Christian commission. We must debate Vietnam among ourselves, join in protests (particularly Washington on November 27), form a long range study-action group within this school and the church at large for the Active Promotion of International Peace and Brotherhood, and pray for God's peace with our feet in the good and humble mud of his earth.

Suggested Reading:

Article by Bernard Fall in New Republic, Oct. 5

Article by Arthur Waskow on Peace in The Yale Review, Oct. 1964

Recent study of Vietnam by Bernard Fall

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A MODERN REFLECTION

by Randy Ruppert

In the year 1965 A.D., members of the Junior Class of P.T.S. were tremendously troubled and frustrated by the heavy burden of work placed upon them. The reason for the resultant frustrating desperation was:

- a) They were mentally inept to cope with the situation
- b) They were poor organizers and managers
- c) The work load really was too heavy
- d) Hetero-sexual social activity was at a low ebb
- e) It was all a function of their imagination. since the academic gospel could be mastered and the social gospel could be lived.
- f) All of the above
- g) Any combination thereof (using "a" through "e" above)
- h) None of the above

Choose the least correct!

\* \* \* \* \*

WHERE WILL ONE STAND NOW?

by Leslie L. Borsay

The question of the moment concerns the Proposed Confession of 1967. My curiosity has been aroused by some of the issues that have evolved from this proposal and I would like to address myself to some of the problems that I think are essential.

The first problem is that of the function of the proposed Book of Confessions. The subscription question which refers to the function of the Book of Confessions simply advises one that he shall be guided by the eight documents. It appears to me that this means that the Presbyterian ministers of the future will be able to select those articles which they find acceptable and with a clear conscience ignore those antiquated

ideas (i.e. double predestination) which they cannot aver. If this will be the case, the Book of Confessions will establish precedence for a new theological endeavor which I would entitle: eclectic confessionalism. This new qualification of confessionalism need not be intrinsically injurious nor is it extrinsically innocuous. Even if the eclecticism is not inherent in either the subscription question (which I find difficult to accept) or its presumed purpose, it will be the result of its interpretation. The problem is not, however, the viability of eclectic confessionalism but the advisability of such an innovation in confessional theology. This is a false solution of the wrong problem.

Perhaps we are not capable of facing and solving the issue of double predestination without a divisive struggle. Perhaps we have already met that problem in 1903. But does not even the inclusion of those offensive articles defeat the purpose of an effective and relevant confessional basis?

I do not doubt the historical value of any of the documents included in the Book of Confessions but would we be any more aware of them in their new proposed context? This may be only a personal opinion, but I doubt it.

Even if all of these creeds and confessions contain germane and fundamental expressions of doctrine which should offset the exceptionable, would it not have been more realistic to incorporate the kernels (as the Westminster Confession incorporated the Nicene Creed) in an entirely new confessional venture rather than elevate the chaff along with the kernel? The alternative is the uncertainty of eclectic confessionalism.

The ostensible defense of the Book of Confessions might proceed along several avenues but I should like to erect a detour sign on only one. The Book of Confessions is supposed to reflect the "Reformed tradition" or "Reformed theology." I would like to be advised about the whereabouts and whence of this tradition. Is the term "Reformed theology" a valid distinction or only an arbitrary grouping? Could another compilation also reflect it? What establishes a document or theologian as being in this tradition? The Unitarians? The non-theistic theologians? Is Karl Barth in this tradition? What is the standard that distinguished? What are the "radical principles" of this Reformed theology? As I have said, I only erect a detour sign. Someone may test the road for himself and find it safe enough after all. I shall stand corrected.

A parallelism between the Book of Confessions and the Lutheran Book of Concord has also been implied. This is a risky road to travel filled with the pitfalls of self-contradiction. The Lutheran must "sign-up" to the Augsburg Confession. To which one of the eight will the Presbyterian "sign-up"? The parallelism is only based on form and not on the over-riding question of function.

My thesis can be summarized in the earnest desire to know where one will stand now. With a Book of Confessions that includes "a grandfather that ought to be put on the shelf" (was it a sop to the conservatives?). I am not at all convinced that anything substantial has been solved. The muddled approach of avoiding issues, this eclectic confessionalism, this museum filled with documents relegated too seldom to be viewed showcases, this half way to nowhere attempt at contemporaneity and relevancy, all of this strikes me as a cheap cosmetic treatment of skin cancer.

The second problem, very briefly, is the obscureness and opacity of the Proposed Confession of 1967. Why must it be continually explained? The reasons for the inclusion or exclusion of certain articles can be only guessed. The rationale behind its structure must be inferred from outside sources. It is simply insufficient to state that true humanity was realized in Jesus Christ who was a Palestinian Jew. Immediately I want to know what "true humanity" means in this context and why it was included in this statement. I want to know why "Palestinian Jew" is emphasized. I cannot run to Mr. Dowey every time I am uncertain about the intended meaning of some article in



this document. Could it be that ambiguity is the only salient feature of this document? How, indeed, will the gas station attendants of America understand what it is supposed to mean and why? Either a complete explanation and interpretation must be appended to this proposed confession or we shall soon forget what Mr. Dowey et. al. said and correspondingly forget the whole thing.

Albeit the "Guess What We Really Meant" game might be amusing for seminary students and other dilettantes, one hardly has time for such pastimes in the parish.

A third problem is in the form of speculation about the relative positions of ministers who have been ordained under the present subscription questions and those who will be ordained after 1967. Will the Presbyterian Church be divided between those who have sincerely received and adopted the Confession of Faith and Catechisms of this church, as containing the system of doctrine taught in the Holy Scriptures and those who are guided by the Book of Confessions? Unless the proposal for 1967 is retro-active, such a division will exist. I can envisage young men postponing ordination so that they may benefit from the new subscription questions.

The fourth and final problem concerns the fate of this ambitious proposal when and if the church unions take place. Will we be back where we started in five or ten years? Such a short-lived document hardly seems worth the trouble.

\* \* \* \* \*

## OUT ON THE THEOLOGICAL FRONTIER

by Paul A. Mickey

If I were asked to find a seminary based upon a non-metaphysical world view and teaching the death of God, I would more than likely head into the scrub land of the old southwest. This would be an ideal spot for a sure-enough structureless seminary. There on a barren stretch of land I might happen across an old wooden pole, once used for staking tomato vines and nailed to it a sign announcing several of next semester's courses.

Theology 101 - An Introduction to Institutional Demolition and Post-Christian Ordinance

Old Testament 103 - The Puncturing Hypothesis: An exegetical approach to the Old Testament World View

Old Testament 104 - Ghost Writers in the Sky: A Study of the Prophets

Church History 101 - A Historical Survey of God's Disappearance

Theology 202 - Genetic Problems of a Dead God's Son in a Christocentric Context

Ethics 208 - The New Humanity in the Context of Grave Digging

Practical Theology 100 - Introduction to Metaphysical Flatness and the Dynamics of a Non-God Forgiveness

Theology 104 - The City: A Theological Answering Service

New Testament 128 - The Trinitarian Emptiness in the Gospels

Theology 149 - Eschatological Movement and Non-Celestial Navigation

Christian Philosophy 101 - Optimism over the Non-Verification of God

New Testament 206 - Heidegger's Influence on Jesus: A Study of Jesus' Temple Visit

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# THE EVANGELICAL ACADEMY: A REDISCOVERY OF A LOST ART

by Juergen Ahlers

In a recent New York Times article (Oct. 31, p. 6), an official of a "leading theological seminary" was quoted as saying: "...the local congregation will 'have to go' as the basic element around which churches organize themselves." Now, I'd hate to see the local parish simply dismissed as an obsolete item that "...emerged to meet the needs of the Middle Ages." Anyhow, I'm not sure our needs do differ so drastically from the needs of that obscure age. But that's another matter. Perhaps what this official actually had on his mind was something like: "The Church must get out of her stagnation. We must move out again into the open air of intellectual discussion with the world and risk shocking people if we are to cut any ice." (Bonhoeffer)

Despite the obvious difference between the Church in the 1940's (specifically in Germany), and the 1960's in America, it seems that Bonhoeffer's words still sound a strong note for truth. Something is plaguing us, and we know it. Perhaps one aspect of this is that we within the Church have lost the art of conversing. If we think we have been "conversing" right along, it most likely has been a fretful conversation with ourselves. But that is not conversing. Conversing is a lively process of thought and action that goes on between one person and another, in which both partners benefit. From the Church's position, conversing should be an impelling process of thought and action that goes on among and between her members, and with those who are not yet her members. However, what a watered-down situation this has become!

Ask why, and you'll discover that the Church has contented herself with a centripetal, rather than a centrifugal force of action. Her process has been a persistent inward-turning for her own "salvation," leaving the world outside to cook its own soup. And in time, the great body of the Church wound up with a horrible splintering, with the result of having many little churches with big ambitions. But then, ambition doesn't create very good conversation.

While making a study of the Evangelical Academies in Germany last year, I learned one way that the Church can counter this impending and crippling centripetalism and re-establish the means for indispensable conversing with all her members --- but even more so --- with those who are "outside."

What are these Academies? It would help if we'd first know what they are not. For example, they are not centers where laymen are "trained" for "church work." Neither are they "retreat houses" to which one can flee from the daily rat-race and dream of saints and hermits, or contemplate the spirituality of such greats as Schweitzer or Gandhi. Quite simply, the idea of the Academies came from the ancient Greek concept of academy, where people could gather and speak with one another, and together search and discover the truth.

Through thematically-arranged two-to-four-day conferences, the Academies have become real bridgeheads where the Church penetrates into the many phases of modern



life. The objective is to bring into conversation the servants of the state, of economy, of the arts, of science, of education or wherever else the decisive functions of modern society are located. And in this respect, the Church can consider herself as but another "decisive function" of that society. Here the believer and the atheist may confront each other on neutral ground. Here the dictatorship of the prevailing opinion can be replaced by the free exchange of experiences and insights between optimist and skeptic.

To be sure, the Evangelical Academy is often the scene of heated discussion. But that may be one way of cutting the ice. At the Academy there is no need to fear controversy or criticism. On the contrary, the lack of this would be disturbing! Smooth, polite discussion, full of mutual "empathy" and carefully-scaled formulations always leave a bad taste. They are dishonest and lead nowhere. Rather, a crisis of thought, an open clash of opinion, can rouse the initiative of even the most passive participant. And it is in this climate of freedom that ultimate questions are raised --- and often. Many a conference closes with thoughts about the most crucial matters at hand.

What about the local congregation? By no means is it felt that the parish is outmoded, or "obsolete". However, the Evangelical Academy works with the conviction that today there are many questions that can be dealt with far better at a supra-parochial and supra-denominational level. That is, there are many collective responsibilities borne by individuals and social groups not living together in the local communities, that must be dealt with. But such are generally matters wherein the hands of the local parish are tied. Furthermore, it is not the goal of the Academy to establish "para-parishes", namely, stable Protestant groups within factories, civil administrations, or other secular organizations which would function in competition with the local parish.

The emergence of the Evangelical Academy, rather than showing the obsolescence of the parish, has actually helped to clear the air of ambiguity as to what the tasks of the Church are and how they can best be carried out. The existence of parish and academy, side by side, points to a clearer conceptualization of their respective functions, as well as their limitations. In the end, the validity of the local parish and such supra-parochial institutions as the Academies will best be seen in their ability to supplement each other in a reciprocal endeavor. One thing is certain. We are today confronted by the greatest need for structural change ever experienced by the Church. Unless the Church makes these changes, she cannot have much hope for exercising any influence on the structures of modern society.

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# PHILADELPHIA GENERAL HOSPITAL

by Dan DeArment

You asked me to tell you  
What I remember.

The empty eyes of people who have  
Given up follow me  
Down the corridors of pain.  
The useless hands I bring with me  
Hang limp beside  
A body that is sick with health.



Our meeting cannot be with  
Words alone.

This place of healing has the noise of dying -  
Screams and moans and pleading prayers  
Dissonant ugly sounds that make you want  
To run away.  
Your feet are trained to stay in step  
But with your lips you  
Go  
From pain to death.

You say expected empty things.  
You speak in pious tones.  
You call on God to heal the man  
When  
What you really say is  
"Get me out of here."

Hardest is the lady  
Who cannot speak.  
Her jaw and voice are gone.  
You meet her in her eyes  
And on a magic slate  
She writes:

Our meeting cannot be with  
Words alone.

"Dear Lord and Father of mankind  
Forgive our foolish ways  
Let sense be dumb, let flesh retire..."  
Speak.....speak.....speak  
Oh God, but how?  
Help me not to run away  
This time.  
Help me to feel, to share, to know  
Their pain and not my own.

No, I am not a doctor.  
Yes, a chaplain.  
You had no way of knowing.  
Yes, I guess we need a badge  
Some way of showing  
That we care.

\* \* \* \* \*







